

3.

A
SERMON
On Occasion of the
DEATH
OF

The Reverend and Learned
Mr. STEPHEN LOBB,
Who Dyed June 3. 1699.

By THOMAS GOODWIN.

The Second Edition.

LONDON,

Printed for John Marshall, at the Bible in
Gracechurch-street, near Cornhill,

Where you may be supplied with most of Dr. Owen's
Works: Likewise the true Effigies of Dr. Owen sold alone.

SERMON

DEATH

MR. STEPHEN LOBB

BY JAMES COBBIN

THE SECOND EDITION

Printed by John Sturges, in the City of London

W. B. L. 1794

T O

Mr. Theophilus Lobb.

I Knew none to whom I could better direct this Discourse on the Mourful Occasion of your Worthy Father's Death, then you his Son. Do not fix your Mind too deeply on your Loss of him to aggravate your Sorrow, but turn your Thoughts to a Review of the Example of his Life which he hath left you, and which deserves to be imitated. Be Good and Generous, ready to do kind Offices to all, and be true to Friendship as he was. Seek the God of your Father to be your God in Covenant, and devote your self with all Sincerity unto him. Love Jesus Christ, and his pure Gospel, espouse his despis'd Interest, and dare to vindicate his Truths so much invaded on every side, tho' to do so may be contrary to your Interest in this World. Value Humane

The Epistle Dedicatory.

~~Learning in subserviency to Divine and~~
~~more sublime Knowledge, industriously pur-~~
sue it by close, and unwearied Studies, and
after all dedicate it to Christ's Service, and
zealously employ it for the Defence of his
Truth, as your Father did. But never let
Learning through any Vanity of Mind make
you to disgust the Plainness, and Simplicity
of the Gospel. That a double portion of the
Spirit may rest upon you. That you may
stand up in your Father's room. That your
Mature Years may produce that Fruit which
your Blooming Youth promiseth; and that
the God of all Grace would establish, streng-
then and settle you, and make you useful,
and serviceable in the Churches of Christ, in
the Hearty Prayer of

Your Dear, and
Faithful Friend,

Tho. Goodwin;

Pastor at Pinner, Middlesex;

There is in the Press, and will speedily be
Published a Book Intituled the Mystries of God
finished. Sold at the Bible in Gracechurch-
street.

A
S E R M O N

On Occasion of the Death of
The Reverend and Learned
Mr. STEPHEN LOBB,
Who Dyed June 3. 1699.

H E B. II. 14.

*Forasmuch then as the Children are partakers
of Flesh and Blood, he also himself likewise
took part of the same, that through death he
might destroy him that had the power of
death, that is, the Devil.*

THIS one Thought that our Lord Je-
sus Christ hath conquer'd Satan,
and destroy'd the Power of Death,
may give us Courage and Resolution to look
that otherwise formidable Enemy in the Face.

B

The

2 *A Funeral Sermon, &c.*

The same Consideration may comfort us, when, by Death, we lose our Relations and Friends: For tho' they depart, yet we knowing that they *Dye in the Lord*, and that tho' Death strike them to the Heart; yet the Strength and Curse of it is taken off, we ought to Regard their departure out of this World as a Happiness to them, however it gives an occasion of Mourning unto us.

I shall briefly explain the meaning of the Words of the Text, before I raise my Doctrine from them. They declare that our Lord Jesus was partaker of Humane Nature, with this design, that by Dying he might destroy the Power of Death: and at the same time they give us a thought that will suggest the strongest Consolation in a Dying Hour. Christ found us to be held equally in the Fetters of Sin, as in the Bands of Death: He therefore came into the World, assum'd our Nature, and dyed, that by the Sacrifice of himself Expiating our Guilt, and satisfying Divine Justice, he might deliver us from the Slavery of Sin, and the Tyranny of Satan who held us under the Sentence of the Law as condemn'd to Dye, and so had the Power of Death over us. That we may more clearly understand that sad Condition into which Sin hath brought the Sons of fall'n *Adam*, and by which Satan hath obtain'd such a dreadful Dominion over them, we must consider that the Scripture expresseth a threefold Death to which Sinners are obnoxious. One is

A Funeral Sermon, &c. 3

is that of which we continually see visible Instances, and of which every one of us, tho' now alive and in health, shall at the appointed hour be an Example. This death puts an end to a Man's being in this World, and the time will surely come in which we shall cease to dwell here, and our Friends shall know us no more, tho' they may remember us. This Death parts Soul and Body, once so dear Companions in this World, and mutual partners of Joys, and Pains: And this Death sends the Immortal Spirit to an everlasting State of Bliss or Misery; and lays down the decay'd Body in the Grave to be Rebuilt in a joyful, or dismal Resurrection. Tho' it is this Death which the generality of Mankind doth most fear, who regarding this World as all their Happiness, account it the worst thing they can suffer to be remov'd out of it: Yet there is another Death which is far more dreadful, that Death which tho' stupid Sinners do not feel, yet strikes through the Vitals of their Souls, and which not only darkens the Mind, and damps that holy Fire which in Man's primitive Constitution perpetually flam'd in his Breast, and enkindled his Affections, and mov'd them toward God; but deadens all our Powers and Faculties, and makes Man to be dead in Sin, *Eph. 2. 1.* and utterly disabled to do any thing that is Good. It is by this Death that Satan hath the advantage and gains a Dominion over us, and leads us Captive at his Will, and prevail-

4 *A Funeral Sermon, &c.*

ingly tempts us to Sin and Dye, were it not for this Spiritual Death which hath disarm'd and weaken'd us, and which exposeth us defenceless to his Attacks, he could not on all occasions get so easie a Victory over us. Nay, were it not that this Spiritual Death hath universally seiz'd Mankind, the Devil would have little business on Earth, and have no more to do here, than in Heaven. And now consequent to this Spiritual Death is that which is Eternal, which is all Anguish and Torture of Mind without Intermision or End, and which is that never-ceasing Misery and Woe under which the Devils and Damn'd Spirits do hopelessly groan. Whereas then we were dead in Sin, and appointed to dye, as it was a Curse threatened to the Sinner, and were Sentenc'd to undergo all the horrors of Eternal Death, Christ came on purpose to take off the Curse of the one, and entirely to free us from the other. And since it was by dying that he design'd to subvert the Devil's Empire of Death, he took Humane Nature into Union with himself, that he might be capable of Suffering, and Dying. *Forasmuch as the Children were partakers of Flesh and Blood.* The Children, those of the Sons of Men whom God the Father had given him. Thus in the Verse preceding the Text. *Behold I, and the Children which God hath given me,* in which he refers to *Isa. 8. 18.* *The Children,* those whom Christ came to redeem from the Curse of the Law,

A Funeral Sermon, &c. 5

Law, and to save from the power of Sin, and Death; and cruel Dominion of the Devil. *Forasmuch as these Children were partakers of Flesh and Blood, &c.* If any ask what is meant by Flesh and Blood, his own experience may sufficiently resolve him. We all feel the Miseries, Sorrows and Pains of our corrupt and frail Constitution, and after having been weakened by various Diseases which incessantly batter our decaying Frame, we must lie down, and die. By Flesh, and Blood in Scripture, not mere Humane Nature is always signify'd, but 'tis often meant as it is deprav'd by Sin, corrupted, and polluted, *Rom. 8. 4, 5. Gal. 5. 19, 24.. 1 Cor. 15. 50.* But in other places of Scripture *Flesh* and *Blood* import the Natural Constitution of Man's being without the inherent Malignity of Sin; (*Matth. 26. 41.*) but yet infirm, and frail, and subject to Pains, and Sorrows. Now the Children of Men are partakers of Flesh and Blood, not only weak and frail, but sinful and defil'd. They all communicate of it (for so the word *κοινωνία* signifies) and this corrupted Mass of Humane Nature tainted first in *Adam*, is diffus'd through all his Posterity, and is the common portion in which they participate, and Miseries and Sorrows are their wretched Inheritance. Now our Lord Jesus assum'd Humane Nature into Union with himself not with those Corruptions and Lusts which Infect it in us. No! He was Holy in the first Constitution of his Being,
(*Luc.*

6 A Funeral Sermon, &c.

(*Luc. i. 35.*) in his Conception and Birth: And all the time of his abode here below *he was Holy, Harmless, and separate from Sinners, Heb. 7. 26.* And the manner of the Expression in the Text implyeth as much. For when the Apostle speaks of Christ's assuming this our Nature, he alters the Phrase, he doth not say *κεκοινονηκε*, he communicated it with us, or possessed it in common, as we have it in our Persons with all the Contagion of Sin adhering to it: But *μετέχε σὺ αὐτοῦ*, *he took part of the same*, the sound part in all the Essentials of Humane Being without the other that was tainted, and polluted. Now that the Eternal Son should be as truly Man, as he was God, was necessary, that he might be a fit, and proper Mediator, that the Threatning of the Law might be made good, for as it was denounc'd that Man sinning should die, this Punishment was inflicted on a Person who was really Man bearing our Sins as imputed to him: It was necessary also, that our Redeemer should assume Humane Nature, that there might be a Change or Commutation of Persons between him and us, not Natural as if we were transform'd into his Being, or he into ours, but Legal, so that he truly appear'd in our stead to answer what the violated Law charg'd upon us, and to satisfie offended Justice. He really represented us in what he suffer'd, and acted for our Redemption, inso-much as the Sufferings which he endur'd,
and

A Funeral Sermon, &c. 7

and the Righteousness which he perform'd are plac'd to our Account by God his Father, who admitted that he should put his own Person in the room of our Guilty ones, taking our Sins upon him and suffering the Punishments due to them, and accepted for us what Christ did, and suffered in our stead, to all the real Intents, and Purposes of our Justification as if we had suffer'd, and done it ourselves. And since the manner of making satisfaction for Sin was to be by undergoing the Penalty which it deserv'd, and God had threaten'd, and this was Death (*Gen. 2. 17.*) not only Separation of Soul and Body, but the Wrath of God, which gives deep and piercing Wounds to a Spirit, it was therefore needful that the Person who offer'd up himself as an Expiatory Sacrifice for us should be Man, that he might be capable of Dying. For God cannot dye, nor be susceptible of the Inflictions of his own Wrath and Justice. Nor could an Angel dye, as Death imports separation of Soul and Body which those Spirits have not, and therefore this among others may be given as a reason why the Apostle says (*Heb. 2. 16.*) *That he took not on him the Nature of Angels but the Seed of Abraham.* For by Death which cannot make any impression on an Angelick Nature, but may on the Humane, Christ intended to *destroy him that had the power of Death, that is, the Devil.* These Words which are the latter part of my Text express the means by which

8 *A Funeral Sermon, &c.*

which our Triumphant Lord Jesus gain'd the Victory over Satan. He might have employ'd his Invincible Power as God to conquer this Enemy of Mankind who had usurp'd a Dominion in the World. The same Jesus who made Legions of Devils tremble at his Voice, when he forc'd them by a powerful Command to go out of the Man possess'd ; could by the Power and Glory of his Divinity have entirely not only vanquish'd, but destroy'd him without Dying himself. But since God was angry with Man, and provok'd by his Sin had justly permitted Satan to have Dominion over him, and since it was by Man's Sin that the Devil had obtain'd the power of Death, therefore his Empire could not be subverted but by taking away Sin the strength of it. And Sin could not be remov'd but by an Expiation of its Guilt, and abolishing the Curse of the Law, and appeasing God's Wrath, and satisfying his Justice. And all this could not be effected without a Sacrifice sufficient to make an Atonement. And no other Sacrifice was there, or indeed could be but our Dying Redeemer : So necessary was it for him to die, *That by Death he might destroy him who had the Power of Death, that is the Devil.* This latter part of the Verse which I fix on as the Subject of my Discourse affords a Doctrine suitable to the occasion of it.

OBSE-

OBSERVATION.

That tho' a Believer is not excus'd from Dying, yet Satan being conquer'd by Christ hath not the power of Death over him. He cannot make it a Curse to him, for Christ hath taken away Sin which rendred it such. He cannot distract him with amazing Fears, nor throw his Conscience into the Convulsions of Despair from Apprehensions of Guilt, for Christ by his Blood hath purg'd his Conscience from Dead Works, that he may draw near unto God in full assurance of Faith, Heb. 10. 22. He cannot affect his Soul with the malignant Influences of a Spiritual Death, for tho' indeed it was once dead in Trespasses and Sins, yet it is now quickned by Christ Jesus, Eph. 2. 1. He cannot bring the believing Soul within the Confines of Eternal Death, for there is no Condemnation to him being in Christ Jesus, Rom. 8. 1. And he having overcome shall not be hurt of the second Death, Rev. 2. 11. Not the least part of it can ever be his Portion, none of its Anguish and Woe ever fall upon him, nor shall any of the Flames of Divine Anger which burn to the lowest Hell, ever pierce his Soul, for his Blessed Jesus hath delivered him from the Wrath to come 1 Thes. 1. 10. What tho' his Soul must part from the Body as well as others since it is appointed unto all Men once to die Heb. 9. 27. Yet there is no Curse in his Death, nor can the Devil

C

strike

10 *A Funeral Sermon, &c.*

strike any Sting of it into his Heart, nor wound his Conscience with Despair, nor can all his Malicious Arts do him any Mischief. What tho the Believer is not priviledg'd against the common Fate of all Men, yet he is secur'd from the bad Effects of it, and from all the dreadful Consequents which pursue every wretched Man who dies in Unbelief and with the weight of all his Sins sinking down his Soul. But the Believer even in dying is in a state of Safety, and Death from being a Curse as it is to all others, is chang'd into a Blessing, for it doth not extinguish his Life, but only translate it to Happiness and Glory.

I. I shall shew how Satan hath the Power of Death.

II. I shall prove that our Lord Jesus Christ hath destroy'd the Devil, and his Power of Death at once.

I. How is it that Satan hath the Power of Death? Hath he any just Title to his Dominions? Is any Authority due to him? Or doth he by right sway the Scepter of this Kingdom? Or hath he the supream Command over the Lives of Creatures as God hath, who kills, and makes alive as he pleaseth, *Deut. 32. 39. 1 Sam. 2. 6.* No certainly. It is all an usurp'd Tyranny which God permits him to exercise over fallen Man to punish the Rebellion of that Ingrateful Creature

A Funeral Sermon, &c. II

ture who would not be subject to Christ's Milder Scepter. But how did Satan gain this Power of Death?

1. He obtain'd it by the Conquest of Man, and by making him a Rebel against his God, subdued him to himself. He erected his Empire upon the Ruins of this fallen Creature, for ever since he overcame our first Father in Paradise, his wretched Posterity have been the Trophies of his Victory, till Christ as a mightier Conqueror rescued those whom God had given to him to be Redeem'd. Thus it was by Sin that the Devil conquer'd Man, and obtain'd the power of Death over him Condemn'd to Dye. Thus it was by Sin that he enlarg'd his Dominions beyond the Confines of Hell, and got footing here on Earth, and set up his dark Kingdom in the World, and rules in the Children of Disobedience, *Eph. 2. 3.*

2. He hath the Power of Death as he hath brought Men under the Law of Sin and Death, insomuch as they are so far from being subject to God, and his Righteous Laws as they are enslav'd to those of Sin, and the Reward of their wretched Service and Obedience is Death, of which the Devil hath the Power, and it is Sin that gives it him. What is the Scepter of Christ's Kingdom? It is Righteousness *Heb. 1. 8.* What is the Scepter of Satan's Kingdom? Nothing but Sin. It is by this he gets his Power. It is by this he holds Men in Bondage. It is by this he wracks,
C 2 and

12 *A Funeral Sermon, &c.*

and tortures their Consciences, and drives them to despair. And it is by this he endeavours to keep the Soul in slavish fear and bondage, and to hinder it from believing and trusting in Christ.

3. Satan 'more and more encreaseth this Power which he hath of Death by promoting the Efficacy of Sin, and tempting Men to commit it. How doth he strengthen the Bands of Death, and tie them faster on us? It is by increasing the force of Sin in drawing us to reiterated Acts, and so we are the more entangled, and with all our Struglings are unable to get loose. How is it that he binds Men over securely to Eternal Death? It is by hardening them in Unbelief and Impenitence; *To treasure up Wrath against the Day of Wrath,* Rom. 2. 5. If we then did but seriously think, that every time the Devil enticeth us to Sin, Death is in the Snare, and that tho he covers the Mischief with the alluring colours of Pleasure, Profit, or Honour, yet he really tempts us to Murder our Souls, we should be more aware of his many Devices, and Industiously avoid all those little Artifices by which he exerciseth on us the power which he hath of Death.

4. He makes use of this power in torturing the Consciences of Men with the Fears of Death. Death indeed is so contrary to Nature, and looks so like an utter extinction of Being, that if Christ had not given us assurance of a Blessed Immortality, there is not
even

A Funeral Sermon, &c. 13

even a good Man who would not regret to dye. But he is not upon the wrack perpetually tortur'd with the horrors of it as wicked Men are when they see it make near approaches to them. For not only the Face of Death it self is dreadful as it comes to hurry them from all enjoyments of this Life, in which they plac'd all their happiness; but going out of the World they have a prospect of the sad Regions of Despair into which they are entring. The Devil who flatter'd them before, and gently seduc'd them to Sin, now puts on his natural affrighting Visage, accuseth, and threatneth them with all the merciless Looks of an Executioner. And that which makes the thing more dreadful, the Law of God accuseth and condemneth the unbelieving Sinner, and this gives force to the Devil's Accusations, for without it he could not accuse, threaten, and perplex any Men with the Terrors of Death. *No! It is Sin which is the sting of death, and the strength of Sin is the Law,* 1 Cor. 15. 56. It is thus the Devil useth his Power to keep Men in a slavish submission to him, and as a true Tyrant he Governs his Subjects only by fear.

5. The Devil hath the power of Death inasmuch as he is the Instrument of God's Vengeance inflicting the second Death. He is the Jaylour and Executioner in Hell, where Death keeps its Court, and sits on a Throne. Now in this respect Satan hath nothing to do with a Believer, who being freed from Sin, and the Curse, and Condemnation of the Law shall

14 *A Funeral Sermon, &c.*

shall never be deliver'd to this Tormentor, as the Expression is *Matth. 18. 24.* Nor hath he power to inflict Temporal Death on the Believer. He cannot separate our Souls and Bodies as he pleaseth. If this were permitted him, what Slaughter and Devastation would he make in the World? He destroys indeed the Souls of Wicked Men, but it is with their consent, and they are their own Murtherers. But Men die according to God's Appointment, and by those ways and means which he had fore-ordain'd to put an end unto their Lives.

II. The second part of my Discourse is to prove that Christ by dying hath destroy'd Satan and the power of Death at once. He hath destroy'd Satan not by extinguishing his Being, for the innumerable Mischiefs which he doth, shew him to be alive, and very vigorous and active. But as a Tyrant is said to be ruin'd when his Throne is overturn'd, and his cruel oppressive Government is subverted; so Satan is said to be destroy'd, when his Kingdom is so, and this hath Christ accomplish'd by his Death, for he hath Redeem'd the Elect Sons of Men out of the Devil's Power, and reduc'd them to his own Kingdom, insomuch as Satan hath no more Dominion over them.

I. It is evident that Christ hath destroy'd Satan, and the Power of Death, because his great Design in assuming our Nature was to accomplish

A Funeral Sermon, &c. 15

accomplish this Glorious Work. He came into the World not to make himself Great and Honourable, and to raise an Earthly Empire, which he might easily have done whenever he pleas'd. But he came to perform a more dreadful and difficult Undertaking. He came to suffer the Punishment due unto us, that so he might be a proper Sacrifice and the great Propitiation to satisfy God's Justice, and appease his Wrath, and Redeem us who were obnoxious to it, and subject to the Curse of the Law. He came to bear our Sins, to be wounded for our Transgressions, to be bruised for our Iniquities, to have the Chastisement of our Peace laid upon him, that by his Stripes we might be heal'd, *Isa.* 53. 5. He came to live miserably, as a Man of Sorrows, and acquainted with Grief, and at last to die for us to endure God's Anger, and undergo Divine Vengeance. And he dyed on purpose, that he might destroy the Power of Death, and that the Curse and Sting of it being left in his own Soul, it might do us no hurt. Thus his great Design was to deliver us from Death, that it might not be a Curse and Horror to us when we pass through its Gloomy Shaddow, that it might not have power to hold us in its Bands, but that our Souls might immediately at the expiring of our latest Breath pass into a state of Immortal Life and Unfading Bliss, and our dead Bodies revive, and breaking the Prisons of the Grave rejoice in a Glorious Resurrection. This was the
great

16 *A Funeral Sermon, &c.*

great Performance for which he came into the World; It was for this God the Father appointed him in the Eternal Councils between him and his Glorious Son. It was for this the Father sent him, *Joh. 3. 16.* And this was the Work which the Son did clearly undertake, *Heb. 10. 6, 7, 8, 9, 10.* It was this great Business which he had in his Mind and Thoughts, when he liv'd here on Earth, and of which he so frequently discours'd to his Disciples. And what! Can we think it possible for Christ to fail in the Execution of his principal Design. How should he who was declar'd to be the Son of God with Power fail in accomplishing that Work which was the aim of his Mind, the desire of his Heart: That Work concerning which he expresseth the warmest eagerness of Spirit till it were accomplish'd, *Luke 22. 15.* Nothing certainly shall frustrate what Christ so earnestly intended. Nothing can hinder the Believer from partaking the Fruits, and Benefits of his admirable Performance, *Rom. 8. 33, 34, 35, 38, 39.* No! He Travail'd in the Greatness of his Strength as one Mighty to save, *Isa. 63. 1.* Sin, Satan, and the Power of Death are therefore undoubtedly destroy'd by his Death. For tho' he dyed yet he fell in the Field of Victory, and all those Enemies lay conquer'd by his side, and he conquer'd them that we might rejoyce in him as being *more than Conquerors through him who hath lov'd us, and done so much for us,* *Rom. 8. 37.*

2. That

A Funeral Sermon, &c. 17

2. That our Lord Jesus Christ hath destroy'd the Power of Death is apparent from his having disarm'd it of its Sting, and Power. What is the Power of Death? 'Tis Sin, and when this is taken off from our Consciences, the other in whatever unpleasing Forms of Diseases it approacheth us, is really nothing more but an easie Sleep in the Bosom of Jesus. What makes Death a Curse? 'Tis Sin. What puts a Sting into it? Nothing but Sin, and when that is remov'd Death hath no Curse in it to blast us, no Sting to annoy us, but is chang'd into a Blessing. Now our Lord Jesus hath made an end of Sins, *Dan. 9. 24.* He hath taken off the Guilt of them from the Conscience of the Believer, and *purg'd it from dead Works that he may draw nigh to a reconcil'd God, and to his satisfied Justice in full assurance of Faith, Heb. 10. 22.* How hath he remov'd the Guilt from us? By taking it on himself. And how did he become Guilty in the Judgment of a Just God, and his Righteous Law? Not as having committed any Sin, not as having any inherent in him, but as having our Iniquities imputed to him. He was made Sin for us and so was adjudg'd Guilty, and oblig'd to suffer the Punishments which he had deserv'd. And this was absolutely necessary for our Pardon and Justification. *We could not have been made the Righteousness of God in him, unless he had first been made Sin for us, 2 Cor. 5. 20.* Thrice Blessed then is the Believing Soul whose Sins and

18 *A Funeral Sermon, &c.*

Guilt and Punishment Christ hath born. For whom Christ hath suffer'd the Anger of an Incensed God which he the wretched Sinner had provok'd. For whom Christ hath satisfy'd Divine Justice, and answer'd the Law. To whom therefore Iniquity is not imputed, *Rom. 4. 8.* And for that reason Death is depriv'd of its Power and can do him no hurt. And for whom Christ hath *brought in everlasting Righteousness*, *Dan. 9. 24.* That his naked Soul being cloath'd with it, may when divested of the Body appear with confidence before a Holy, and Righteous God.

3. It cannot be deny'd that our Redeemer hath destroy'd Satan and the Power of Death. Forasmuch as he hath put a stop to his Accusations: Put a stop did I say? I did not speak enough, Christ hath invalidated them; they are of no force, and vertue, they are frivolous Cavils, and are rejected at God's Court of Justice. Is Satan thus thrown over the Bar, that he cannot implead the Believer, nor lay any thing to his charge, *Rom. 8. 33*? Why then truly he is destroy'd, for it is the Pleasure, the Strength, the very Life of his Soul to be an Accuser. This is the Name that is given him to express that Temper and Disposition, which is inseparable from his Nature, *Rev. 12. 10.* And therefore when *he is cast down*, when he is thrown out of this ill Office which was his Malicious Delight, he is wholly dispirited. Nor is Satan's Courage and Strength only enervated, but the Power of
of

A Funeral Sermon, &c. 19

of Death is broken too. When doth the fear of Death prevail over a Man? 'Tis when his Apprehensions of it are not only disquieting, but tormenting. 'Tis when Conscience flasheth Guilt in a Sinner's Face, and Satan joyn- ing with it enforceth the Accusation, and urg- eth it with the greatest vehemence on pur- pose to drive the wretched Soul to despair. But our Lord Jesus disannuls these Accusati- ons, insomuch as they are of no force against a Believer. Were it not for this, Satan would perplex the poor Soul all its Days, and wea- ry it out by continually accusing it, and di- stract it at the last moment of Life. It must be acknowledg'd, indeed that the Devil is of- ten permitted to disturb many Holy Persons with his Accusations. But what then? Christ who hath ruin'd his Power in this re- spect, steps in to the Soul's Rescue, and dri- ving Satan off prevents the attempted Mis- chief, and restores Peace to the Afflicted Con- science.

4. It is evident that this our mighty Savi- our hath deliver'd us from the Power of Sa- tan, because he hath recover'd our Souls out of that Spiritual Death, into which Sin, and the Devil had thrown them. This was the Strength of the Devil's Empire in us, for he could never have rul'd us, had we not been dead in Sin, nor have led us Captive had we not been thus weaken'd. 'Tis this Spiritual Death that makes Men an easie Conquest to him, and secures the Peace of his Dominion

20 *A Funeral Sermon, &c.*

in their Hearts. Christ therefore by quickening the Soul which is dead in Trespasses and Sins (*Eph. 2. 1.*) frees it from the Power of Satan and Death. He thereby gives us a new Life from the dead, and we are not within the Dominions of the Devil any longer, for the Spirit of a Believer is Life, (*Rom. 8. 10.*) and he is therefore no Subject of Death's Kingdom. And to strengthen our Assurance, that if we are Believers we are quickned with Christ, (*Col. 2. 13.*) and so are no more any part of Satan's Empire than he himself is: Let us consider that our Lord Jesus hath Life in himself for this purpose, that as he Lives, we may live also. *God hath therefore given to the Son to have Life in himself, as he hath Life in himself. Joh. 5. 26.* This assigns the cause of what is said *v. 25. Why the Dead should hear the Voice of the Son of God, and they which hear shall Live.* It is the Soul's Vivification by the Voice of Christ in the Gospel that is meant. For the Hour that Christ speaks of as now coming and instantly present, must import the time of the Preaching of the Gospel which was very near, whereas the Day of the Resurrection was Seventeen Hundred Years distant in Futurity. The cause why the Voice of Christ makes dead Souls live is assign'd *v. 26. The Son hath Life in himself,* and therefore *Quickens whom he will, v. 21.* Thus that Spiritual Death in our Souls by which Satan once kept us under his
Sub-

A Funeral Sermon, &c. 21

Subjection is remov'd, and so his Power, and Dominion over us is destroy'd.

3. It is plain, it is openly visible that Christ hath destroy'd Satan who hath the Power of Death, inasmuch as he hath broken his dark Kingdom, subverted his Throne, depos'd him from that Authority so arrogantly assum'd by him, and thrown him out of that Empire which he had usurp'd in the World. This Christ hath done not by Arms, but by Dying. As *Sampson* his Type kill'd more at his Death, than he had through his whole Life, and tho he dyed, yet fell a Conqueror: So our Great *Saviour* destroy'd all his and our Enemies by dying, and in the sight of all the Angels triumph'd over them when he Ascended after his Victory, and will at last openly triumph before the Eyes of all the World when he shall sit on his Throne having all his Enemies put under his Feet, *Heb.* 1. 13. *Heb.* 10. 13.

6. The Believer knows by his own Experience, which is more convincing than all Arguments which can be urg'd, that Christ hath deliver'd him from the Power of Satan, and Death, because he feels himself freed from the fear and bondage of it. He knows that Christ hath made his Peace with God, and brought him into a Justified State insomuch as nothing can be laid to his charge, and therefore is not afraid to go to a Reconciled God who hath fully Pardon'd, and perfectly Justified him. He sees his Soul sprinkled with

22 *A Funeral Sermon, &c.*

with the Blood of Jesus (as that of the Paschal Lamb was on the Posts of the *Israelites* Houses, *Exod.* 12. 13.) and knows himself secure from any destroying Angel the Instrument of God's Vengeance. In what a Horror were they on that dismal Night, when Death march'd in pompous Destruction through all the Cities of *Egypt*: But how were they reassur'd and comforted when they saw the badge of their Safety on the Posts of their Doors? In what a Consternation is a poor Soul when he regards Death not only as his Dissolution, but as having the Wrath of God, his offended Justice, and all the Horrors of Hell joyn'd with it to render it terrible? But when he sees his Conscience sprinkled with the Blood of Jesus, and purged from Dead Works, that he may draw nigh to God in full Assurance of Faith, he dreads Death no longer, when he sees Christ the Captain of his Salvation to be with him to hearten, comfort, and support him in charging through this difficult Pass, he is not apprehensive of any danger, but encouraged by his Presence tho he go *through the Valley of the Shadow of Death, yet he fears no Evil*, *Psal.* 23. 4. And is so far from thinking it to be any Unhappiness to die, as he desires to depart and to be with Christ, *Phil.* 1. 23.

7. Every Instance which we have of a Believer's dying proves the Assertion of my Text, and Doctrine, for even by this Death our Lord Jesus finisheth the Ruine of Satan,
and

A Funeral Sermon, &c. 23

and of the Power of Death. The Believer's Victory is now compleated who is *more than Conqueror*, through the Power and Strength of Christ, he had before fought many a Battle with Satan, and put him to flight. He had often resisted Sin successfully, and given it a Repulse : And now he conflicts with his last Enemy, and overcomes, and his Death is a Triumphant Chariot to carry him to Heaven, where he rejoyceth in a safe Retreat from all Sin, and Misery. It is there he is out of the reach of all Evils. It is there that being freed from the Body of Sin, and Death under which he groan'd (*Rom. 7. 24.*) he feels Diseases and Pains, and Pangs of Dying no more. It is there he is plac'd out of the reach of Satan's Temptations, and violent Assaults, for tho' that Active and Malicious Spirit pursu'd him with the fiercest Rage while in this World, yet he cannot follow him to Heaven, nor will any of his Batteries carry so far. Thus the Day of Death is the Day of a Believer's finish'd Victory, in which he may truly say he *is more than a Conqueror*, *Rom. 8. 37.* And then the Blessed Soul is remov'd from a wretched Abode to an happier Mansion, and by Death comes to be more closely united unto God the Spring of all Life, and to the compleat Enjoyment of that which is Eternal, which is God's Gift to him, who first begun it in him by his renewing Spirit, and brought him to the entire possession of it at last.

24 *A Funeral Sermon, &c.*

8. The last, and most signal Evidence of Christ's destroying the Power of Satan, and Death, will be when he raiseth the Dead Bodies of Believers from the Grave *by his Spirit which dwelleth in them*, Rom. 8. 11. This last Day is the Day of Christ's compleat Victory, when, as himself was Victorious over it at his own Resurrection, so all his Members in theirs shall Triumph over it too. Then he will appear with all whom he Redeem'd, and whom he now makes entire Conquerors by vertue of his Victory, and he will appear as having made a Conquest over the Grave it self (1 Cor. 15. 25, 26.) *For he must Reign 'till he put all his Enemies under his Feet, and the last Enemy which shall be destroy'd, is Death.* Then the Bodies of all the Elect which have lain for so many Ages in the Grave shall at last have the dark Prisons open'd, and ascend Triumphant over Death it self. How Great, and Glorious will that Day be in which at one Word of Command from Christ, the Earth and Seas shall give up the Dead which are in them. (Rev. 20. 13.) and all the Bodies of the Saints shall come forth *new form'd like unto Christ's Glorious Body, according to the working whereby he is able to subdue all things unto himself*, Phil. 3. 21. when we shall meet the Patriarchs; and Prophets, the Apostles, and Martyrs, and all our Relations, and Friends (who have slept in Jesus) in the Morning of the Resurrection, and see them shining in Glory, and
our

A Funeral Sermon, &c. 25

our Lord Jesus with refulgent Majesty at the head of them. What an Illustrious appearance of things will this be ? Never was there brighter day then this, when Christ shall make an utter End of Death, as he hath conquer'd, and destroy'd Satan, who had the power of it.

As there is no Truth in the Gospel but may and ought to be practically applyed, let us see what use we may make of this Important Doctrine, which I have endeavour'd to Explain, and prove to you.

U S E I.

Is it so that Satan hath the Power of Death over the Soul, and Conscience of every unbeleeving Sinner: Then every one of you who have not believ'd in Christ tremble at the thoughts of your disinal condition. Seriously reflect upon your present misery, and future danger. What can be more deplorable then your present misery ? You are not only under the Tyranny of Satan, and a base vassal of his dark Empire. You are not onely fervilely addicted to his obedience, but you are also expos'd unto all mischeifs which he may and will do you by exercising that power which he hath of Death. He will strengthen and increase that spiritual Death which is in your Souls, for he will prevailingly tempt you to Evil, and
E sad

26 *A Funeral Sermon, &c.*

sad experience may convince you, that a Man by continuing in Sin, and frequent commission of it grows more, and more Insensible, and Dead, and all the powers of his mind are more weaken'd to any Holy or good Action, and the more he Sins, the more he becomes Slave to it. What a dismal consideration is this? And yet this is the woful state of every unbeliever. And now do but look beyond the spaces of Time, and this World and take a due prospect of your future danger. If you Dye in this condition, it is not more certain you are now alive then that you will be condemn'd, nay are ~~be~~ condemn'd already to Eternal Death. The indignation and wrath of a provok'd God will be pour'd out upon you, *Rom. 2. 8. 9.* And who knows the power of his Anger? (*Psal. 90. 11.*) Who then can bear it?

U S E II.

Hath Death entred into the World by Sin, let then our sorrow for our Dead Relations and Freinds sharpen our hatred, and indignation against it. In every Sicknes we see, or feel the effects of it, and tho' our Freinds Dye in the Lord, yet their Death shows us what Sin brought into the World, and when we hear them breathing out their last Groans, this may bring to our minds what mischief Sin

A Funeral Sermon, &c. 27

Sin does. Let us consider that tho' our Lord Jesus Christ has obtain'd the pardon of Sin, and taken away the infliction of Vindictive justice; yet it is true, that by every Sin which we commit, we displease God and so displease him that he will make us to feel his Fatherly correction. He will put us in mind by some severe chastisement how we have been wanting in our duty and that we have done that which has not been right in his sight. This sad occasion then which causes us to Mourn for the loss of our Freind, may at the same time make us Mourn for our Sins. Were it not for them, this had never been, for both he and we should have been Immortal and so never have parted. Therefore the greater our loss is, let us detest our Sins the more. Now to Press this thought upon you, and to excite in you, and my self a just hatred and indignation against Sin by which we have displeas'd God, and which is the cause of that loss under which we Mourn, Let us consider the worth and excellency of the Person who God has been pleas'd to move from us. I know very well that Sermon's Preacht upon such occasions are too much abus'd to flattery, but there is no fear of it in this case, for there is no need of it. I shall onely speak that of our Friend and Brother Deceas'd, which all that were acquainted with him must acknowledge to be true: And to speak the truth, can't be imputed to

28 *A Funeral Sermon, &c.*

Favour, Affection, or any prejudicate opinion. If we consider him as a Man or as a Christian there was every thing in him to endear him to us. He was of an excellent benign temper, rarely provok'd to anger, and if he were it must be from some weighty cause, and yet even then his passion was soon over. He was a Man prone to do good, ready to relieve the distressed, active to promote any publick interest, any cause of Christ, and the prosperity of his Church. He was a Man of a discerning, penetrating Spirit, of great strength of mind, of a firm and sound judgment and yet which was an excellency most to be admir'd; He was not proud of these admirable endowments, And as God had bestow'd upon him these natural abilities (and therefore to praise them is to praise God the author of them and to give him the Glory.) So he took care to improve them, and to cultivate the rich Soyl. He was industrious to encrease his knowledge by a severe application to God and useful studies. But you'll say these are but humane accomplishments, knowledge, Learning, and Generosity of Spirit were found in many of the Philosophers who knew not Christ. 'Tis true, but our dear Friend and Brother knew and loved Jesus Christ and his Gospel, and in the whole course of his Study, those were most delightful to him, that led him into the Mysteries of our Redemption. The knowledge of Divine things most ravish'd his Soul,
and

A Funeral Sermon, &c. 29

and was the Element in which his Spirit breath'd, and as he lov'd the Gospel, so he understood the truths of it, and knew how to vindicate them. In their necessary defence he employ'd that Art of reasoning of which he was a Great Master, I do not mean an Art of Sophistry and Cavil, but that which gives just Rules for the framing clear, and distinct Ideas, which direct us to judge according to the due perceptions that we have of things; and which Instructs us in an orderly Method of Arguings, that we may not be confus'd, perplex'd, or mistaken in our Reasoning. This was the Art of which he made use, and he Argued without Wrangling, and knew how to be zealous for the Truth, and yet not be Angry. If we consider him farther as to his relative Duties, he was a Loving Husband, a Tender Father, True to his Friend, Punctual to all Acts of Kindness, and never promis'd more than he meant to perform: And to name that Station in which he most shin'd, he was a Faithful Pastor, labouring in the Word and Doctrine, conversing with Souls, enquiring into their Cases, and Necessities, and administering Counsel, or Reproof as was needful. The Churches of Christ have lost a Man of great Use and Service, a Loss which I fear they will every Day feel more and more. You who are Members of that Congregation over which he was in the Lord; you especially

30 *A Funeral Sermon, &c.*

specially have lost a Faithful Pastor, and there is nothing to relieve you under this severe Affliction, but this one Thought, (which indeed is sufficient) that our Lord Jesus Christ is the Universal Pastor never dies, and you walking in his Ways and observing his Ordinances, may be assur'd of his Presence, Care, and Direction. I am now to speak unto you who are his Offspring, you have lost a Loving Father, but he has left to you a grateful Memory of himself and the Example of his Life. You lived and conversed with him, imitate him in that Good Nature, Candour, Ingenuous Temper, Piety towards God, and Vertuous Deportment among Men, which endeared him to you, and to all that knew him. But above all *know the God of your Father, and serve him with a perfect Heart, and a willing Mind, if you seek him he will be found of you,* as a Father of which you can never be depriv'd, *But if you forsake him he will cast you off for ever,* 1 Chron. 28. 9. And now let every one of us make a right use of this Afflicting Providence. Let us seriously reflect how many Worthy Ministers of the Gospel we have lost, and that within the compass of a few Years. Let us lay our Hands upon our Breasts, and make a close Enquiry, what have I done? Or how have I been wanting in the Performance of my Duty? Let us all consider this and turn to
 the

A Funeral Sermon, &c. 31

the Lord with our whole Hearts least he make an utter End of us and not only take away some Ministers but all, and the Gospel together.

U S E III.

Is it so that our kind Redeemer by dying hath deliver'd us from the Power of Satan and Death? Let us have an high, and grateful Sense of his Love in the Performance of the extraordinary favour he hath done us, and of the Inestimable Benefits, which we have receiv'd. It is a small Matter in our Account that the Eternal Son of God should descend from Heaven and all its Glories, and take upon him the Form of a Servant, and be a Man of Sorrows and acquainted with Griefs, and after a Miserable Life pass'd on Earth die to Redeem us from Death? Is it a small matter that this Glorious Person who lay in the Bosome of the Father should by undertaking our Cause, and putting his own Person instead of ours, and bearing our Sins imputed to him, expose himself to all the Threatnings and Curses of the Law, and to all the Wrath, and Justice of the offended Deity? What mov'd him to do this? Nothing but that Infinite Love which is above all our Thoughts, and which we can never sufficiently Adore. And if we regard the Blessings which flow

32 *A Funeral Sermon, &c.*

to us with his Blood, and spring out of that Grave in which he lay but three Days, how Inestimable will they appear to us? What greater Misery could befall us, than that Spiritual Death which had seiz'd our Souls, made us Vassals to the Devil's Arbitrary, and Tyrannical Sway, and enslav'd us to every Vicious Inclination, and bound us in Fetters ready for the execution of Eternal Death? What Happiness is there greater, and in which we have more reason to rejoice than to feel the Power of this Death destroy'd by that of Christ, then to experience that as he died unto Sin once, we die unto it daily, then to be free indeed by his making us the Sons of God, and to see the Devil's Fetters knock'd off, and our selves deliver'd from Vengeance, and the Wrath to come? What could be more vexatious than to be subject to the Bondage of the fear of Death which oppress'd us with its intolerable weight? And what can be more pleasing to our disquieted Souls then to be delivered from these Fears which perpetually tortured them? Now looking on Christ by Faith as their Resurrection and Life, they are ready cheerfully to go out of the World at God's Call, knowing that their departure hence is but the beginning of their Happiness.

U S E IV.

If any of us when we come to die would encounter this our last Enemy in the strength of Faith, and so be Victorious : If we would look Death in the Face with a firm Courage, and Constancy of Mind ; let us look to it that we now believe on Christ, that we now live by Faith on the Son of God, and then we shall die in Faith, and Joy. If we trust in him all our Days, he may, he will be our Confidence at our latest Hour. If we hold this Shield of Faith, and never suffer it to slip out of our Hands, we shall be able to repel Satan's Fiery Darts, even those which are thrown thickest at us when we are dying ; we shall with undaunted Resolution face our last Hour, and in whatever shape Death appears it cannot fright us. But if we come to die, and have no Faith in Christ, if we come to give up our Souls before we have in trust committed them to him, we can resign them to nothing but Hell and Despair. Let us consider what a dreadful Scene of things will open upon us in that Hour. Wherever we shall turn our Thoughts, they will encounter nothing but Objects of Horror. If we reflect on our forepast Lives, we see innumerable Sins unpardon'd coming in Troops to assault us, we hear our own Consciences accusing us,

F

and

34 *A Funeral Sermon, &c.*

and feel the Devil driving us to Despair. If we look back on the World which we are leaving, the thoughts of loosing all these enjoyments whom we so much lov'd, and pursued as all our happiness will Torture us with regret. If we take a view downward there is nothing but Hell, and Flames ready to receive us. If we cast our languishing Eyes up to Heaven, there is God indeed before whom we must appear, but 'tis an angry God, an avenger of Sin, and now no longer manifesting himself Glorious in his Grace, but terrible in his Justice. What hope can the Poor Guilty Sinners have, when he hath not one Minute more to promise to his affrighted Spirit, but he must immediately appear before God, whom he hath provok'd all his days? Where will he have a shelter to secure him? What place can he run to for safety? Where shall he find a Sanctuary to protect him from God's Anger? The Blood of Christ he despis'd, and he who came to save Sinners was never thought of by him. The Grace of God was either slighted, or turn'd into wantonness, and how can such a Soul think to find mercy in this hour of its greatest need. But if we are Believers on Christ in our last moments we shall more, or less Act Faith on him for our support, and comfort, and we shall then have a Gladsome prospect of a different

A Funeral Sermon, &c. 35

ferent face of things. We leave this miserable World with joy for a better Country above, of whose Possession we are assur'd. We have not the least regret in loosing the pleasures of Life, because we know that we are going to our God who with smiles and kindness in his looks invites us to his presence where there is fulness of Joys, and at his right Hand Pleasures for evermore. We shall fear no Hell nor Devils, for Christ hath deliver'd us from the one, and Conquer'd the other. In whatever manner therefore Death shall attack us, our Souls ready to take their flight, and knowing what a change they must undergo, yet will not be Amaz'd. If Death comes on a sudden, we shall Dye without pain, and one easy step out of the Body sets us in the other World of Happiness. If Death makes gradual approaches, and we feel pains of Diseases, and expiring Pangs, yet still the thoughts of God our Kind Father who makes our Bed in Sicknes, the assurance of Christ's Favour, and that our Peace is made will make every thing lie easy under us, and cause us to rejoyce through all the Traverses of a Tedious Sicknes. We shall account them but as so many steps, tho a little Wearisome to our Father's House, and when Nature is quite spent, and our Souls must fall from their Bodies, they will yet fall gently

36 *A Funeral Sermon, &c.*

gently into the Bosome of our Redeemer. If we would thus Dye, let us now by Faith commit our Souls to Christ for Life, and Salvation. If we do so, we may make this wish in full assurance of hope, may we Dye the Death of the Righteous, and may our latter End be like his.

F I N I S.

*Books Printed and Sold by John
Marshal, at the Bible in Grace-
Church-street, 1699.*

GOD's Exaltation in the Glorious Work of Man's Salvation through Christ, the Highest End, and the Greatest Desire of all Gracious Souls: In a Sermon upon the Funeral of Mrs. *Elizabeth Tub*, from the Text (chosen by Her) *Psal. 18. 46. The Lord liveth, and blessed be my Rock, and let the God of my Salvation be exalted.* Preach'd by *Samuel Blower* Pastor of the Church at *Abington*.

A Call to Weeping: Or a Warning touching approaching Miseries. In a Sermon Preach'd on the 23th of *March*, 1699. At the Funeral of Mrs. *Elizabeth Westen*, who departed this Life on the 17th of the said Month, in the 38th Years of Her Age. By *Benjamin Keach*.

I

BOOKS Printed for and Sold by
John Marshall, at the Bible in
Gracechurch-street.

THE Works of *Thomas Goodwin*, D. D. Sometime President of *Magdalen Colledge* in *Oxford*, the 4th Vol. containing Discourses, (1) Of the Object and Acts of Justifying Faith, in 2 Parts. (2.) Of the Constitution, Order, and Discipline of the Churches of Christ. (3.) The Government and Discipline of the Churches of Christ, proposed Familiarly by way of Question and Answer. In Folio.

The Regular Architect, or the general Rule of the five Orders of Architecture of *M. Giacomo Barozzia Da Vignola*, with a new Addition of *Michael Angelo Buonaroti*, rendered into English from the Original Italian, and explain'd by *John Leake*, Student in the Mathematicks, for the use and benefit of free Masons, Carpenters, Joiners, Carvers, Painters, Bricklayers and Plaisterers, in general for all Ingenious Persons that are concerned in the famous Art of Building.

The Works of that Eminent Servant of Christ, Mr. *John Bunyan*, late Minister of the Gospel, and Pastor of the Congregation at *Bedford*: The 1st Vol. containing Ten of his Excellent Manuscripts, prepared for the Press before his Death, never before Printed, and Ten of his choice Books formerly Printed, viz.

Manuscripts.

An Exposition on the Ten first Chapters of *Genesis*. Justification by Imputed Righteousness; *Paul's* Departure and Crown. *Israel's* Hope encouraged. The Desires of the Righteous granted. The Saints Privilege and Profit. Christ a Compleat Saviour in his Intercession. The Un-

2 Books sold by John Marshall,

searchable Riches of Christ. The House of the Forrest of Lebanon. A Description of Antichrist and his Ruine.

Books formerly Printed.

Saved by Grace. A Map of Salvation and Damnation. Christian Behaviour. Pray with the Spirit and Understanding. The Strait Gate. Some Gospel Truths opened. Light for them in Darkness. Instruction for the Ignorant. The Holy City, *New Jerusalem*. Resurrection of the Dead.

Collected and Printed by the Procurement of his Church and Friends, and by his own Approbation before his Death; that there his Christian Ministerial Labours may be preserved in the World. Together with a large Alphabetical Table, containing the Contents of the Whole.

A Treatise of the Holy Trinity, in 2 Parts: The 1st asserting the Deity of Jesus Christ, and the Holy Spirit, in the Unity of Essence with God the Father: The 2d in defence of the former, containeth Answers to the chiefest Objections made against this Doctrine, by *Isaac Marlow*. Price Bound, 1 s.

Christ Exalted, and Dr. *Crisp* Vindicated in several points, Called *antinomian*, cleared from *Neonamian* Suggestions alledged, by some Remarks on Mr. A. his Rebuke to Mr. *Lobb*, shewing from Scripture and most Orthodox Authors, the Invalidity of his Rebuke, with some Observations on the Bishop of Worcester's Letter, concerning the great Point of the Change of Persons between Christ and the Believer.

All *Jacob Behmen's* Works compleat abridged in 4to. Bound Price 6 s.

An Inquiry into the true Nature, Power and Communion of Evangelical Churches; with the true Nature of a Gospel Church, and its Government, wherein these Particulars are distinctly handled. 1. The Subject Matter of the Church. 2. The Form, and Cause of a particular Church. 3. The Policy Rule and Discipline. 4. The Officers. 5. The Duty of Pastors. 6. The Office of Teachers. 7. The Rule, or of Ruling Elders. 8. The Nature of Church Policy. 9. Of Deacons. 10. Of Excommunication. 11. Of Communion of Churches, compleat, 1st and 2d Part Bound. Those that have the 1st Part, may

at the Bible in Gracechurch Street. 3

may have the 2d Part singly, Entitled, *The True Nature of a Gospel Church*; treating of the 11 Particulars above mentioned.

A View of an Ecclesiastick in his Socks and Buskins, or a Just Reprimand given to Mr. *Alfop*, for his Foppish, Pedantick, Detractive and Petulant way of Writing. The 2d Edition.

A Confutation of some of the Errors of Mr. *Daniel Williams*, by the Reverend Mr. *Vincent Alfop*, in a Letter to the Reverend Mr. *Daniel Burgess*.

A History of the Union between the Presbyterian and Congregational Ministers, in and about *London*; and the Causes of the Breach of it. The 2d Edition.

Lately Printed Baxterianism Bare-fac'd, drawn from a Literal Transcript of Mr. *Baxter*, and the Judgment of others, in the most Radical Doctrines of Faith compar'd with those of the Orthodox, both *Conformist* and *Nonconformist*, and Transferr'd over by way of Test unto the *Papist* and *Quaker*, by *Thomas Edwards Esq*;

A Discourse of the Government of the Tongue. The 2d Edition. By the Author of the *Whole Duty of Man*. In large Octavo. Price 2 s.

The Lover in Fashion, being an Account from *Lycidus* to *Lyfsander*, of his Voyage from the Island of Love. By Mrs. *A Behn*. In Octavo. Price 2 s.

The Holy Bible in *Welch*, in large Octavo.

Anatomy Spiritualized, in which is considered, 1. The Happy State of Man's Integrity in his first Creation. 2. The woful Apostacy of Man from God by his Original Sin, and how his Posterity is guilty of the same. 3. Man's Restoration by the Second *Adam*, the Mediator *Jesus Christ*, and the great Excellencies of the Covenant of Grace. 4. The whole Series of Christian Duties, with promises of Assistance. 5. The particular cases of Affliction, especially Spiritual Desertion, Sicknefs, Poverty, Imprisonment, Reproach, Desertion of Friends and Relations; and the Promises in the several cases. 6. The great Encouragement to Believers, for Patience and Perseverance; from the great Reward of Eternal Happiness, and Promises of Assistance: To which is added an Index of the whole. Price Bound 1 s. 6 d.

4 Books sold by John Marshall,

Vindiciæ Justificationis Gratiæ. Justification without Conditions; or the Free Justification of a Sinner, explained, confirmed and vindicated the Exceptions, Objections, and seeming Absurdities which are cast upon it, by the Assertors of Conditional Justification; More especially, from the attempts of Mr. B. Woodbridge, in his Sermon entitled [*Justification by Faith*] of Mr. Cranford, in his Epistle to the Reader; and of Mr. Baxter, in some Passages which relate to the same Matter. Wherein also the Absoluteness of the New Covenant is proved, and the Arguments against it are Disproved. By W. Eyre, Minister of the Gospel, and Pastor of a Church in the City of New Salem. The 2d Edition.

Meditation and Discourses on the Glory of Christ, in his Person, Office, with the difference between Faith and Sight; with a 2d Part annexed: Being the Application of the foregoing Meditations. 1. Applied unto Unconverted Sinners. 2. To Saints under Spiritual Decays, and of obtaining fresh Springs of Grace: Both Parts bound together, Price 2 s. 6 d.

There have been two Impressions on the 1st Part of the Meditations of the Glory of Christ, in his Person, Office and Grace: Those that would be supplied with the 2d Part, may have it for 1 s. Bound alone.

Discourses of the Holy Spirit, being an Addition to his Folio, in 2 parts. 1st part in 7 Chapters, of the Holy Spirit and his Work. 2d Part treating of Spiritual Gifts, their Names and Significations; with the difference between Spiritual Gifts and Saving Grace; of Extraordinary Spiritual Gifts, and of its Original, Duration Use and End: Of Spiritual Gifts enabling the Ministry; how obtained and improved, in 8 Chapters. which compleats the whole the Doctor intended on this Subject, as you will see in Mr. Mather's Preface. Both parts Bound together, price 2 s.

Malum in Parvo, or a Compendious Spelling-Book, to be used so soon as Children know their Letters; by the help of which, in a very short time, Children may be taught to Spell and Read the hardest Words. It is set forth for the benefit of Little Children, and may also help those that are of better Capacities. The 2d Edition, Illustrated with divers Copper Cuts, price Bound 6 d.

William

at the Bible in Gracechurch-Street. 3

William Penn and the *Quakers*, either *Imposture* or *Apostates*, which they please : Proved from their avowed Principles, and contrary Practices, price Bound 1 s.

A Reprimand for the Author of a Libel Intituled, *George Keith an Apostate*, written by a Churchman, price 4 d.

The *Foxonian Quakers* Dunces, Lyars and Slanderers, proved out of *George Fox's Journal*, and other Scriblers; particularly *B. C.* his *Quakers no Apostates, or the Hamerer Defeated*: Ammanuensis, as is said, to *G. C.* (as he sometime wrote himself) *Gulielmus Calamus*, alias *William Penn*. Also a Reply to *W. C.* (a Churchman the Quakers Advocate) his *Trepidantium Malleus*, *Intrepidantur Malleatum*, &c. Price 6 d. All three by *Trepidantium Malleus*.

Meditations on Justification by Christ alone. In Verse. Price 1 d.

— A Divine Discourse Representing the Soul of a Believer speaking to God by Faith, according to the Doctrine of the Scriptures: In Verse. Price 1 d. But by the Dozen are sold for 9 d.

The History of *England*, giving a true and Impartial Account of the most considerable Transactions in Church and State, in Peace and War; during the Reigns of all the Kings and Queens from the coming of *Julius Caesar* into *Britain*, with an account of all the Plots, Conspiracies, Insurrections and Rebellions. Likewise a true Relation of the Wonderful Prodigies, Monstrous Births, Terrible Earthquakes, Dreadful Lights in the Air, Famines, Plagues, Thunders, Lightnings, and Fires, to the Year 1699. Together with a particular Description of the Rarities in the several Counties of *England* and *Wales*, &c. By *J. Seller*, Hydrographer to His Majesty. The 2d Edition.

Penn's Dexterity, or the readiest way to the Art of Short-writing, by incomparable Contractions, whereby a Sentence may be wrote as soon as a Word: Allowed by Authority, and past both Universities with great applause. Licensed and Entered according to Order. By *Jeremiah Rich*, price 6 d. Where you may be supplied with the New Testament and the Singing Psalms in the same Character, they being of great use to the obtaining the said Art, and keeping of it perfect when attained.

6 Books sold by John Marshall,

Youths Recreation, or a speedy help to Writing display'd in a compact Number of Copies, price 6 d.

Divine Poems by way of paraphrase on the Ten Commandments, illustrated with 12 Copper plates, shewing how personal Punishments hath been inflicted on the Transgressors of these Commandments, as is Recorded in the Holy Scripture as also Metrical Paraphrase upon the Creed, and Lord's Prayer. By George Withers, price Bound 1 s.

A Friendly Letter to all Young Men, shewing the Benefit of a Religious and Friendly Reproof and Admonition; with a Letter to Masters of Families, advising them to pray with their Families, to which is added a Familiar Conference about the Unlawfulness of Trading on the Lord's Day, as also Hymns and Spiritual Songs to be used in a private Family or Society, to which is added Rules and Orders of a Religious Society of Young Men, as now practised in the Cities of London and Westminster, price Bound 1 s.

A Friendly Discourse concerning profane Cursing and Swearing, wherein is shewed the heinousness of them, of Necessity of private persons giving Informations for suppressing of them pursuant to the late Act of Parliament, with an Abstract of the said Act, price 2 d.

Three Contending Brethren, Mr. Williams, Mr. Lobb, and Mr. Alsop, reconcil'd and made Friends, by an Occasional Conference with three Notorious Hereticks. Mr. Humphreys, Mr. Clark, and Dr. Crisp.

Vindicia Anti-Baxteriana, or some Animadversions on a Book, Intituled, *Reliquæ Baxterianæ*, or the Life of Mr. Richard Baxter. The 2d Edition.

The last Plot smelt and foretold by a Nonconformist, who by long conversing with Seditious Priests, who either openly pray'd not for His Majesty, or else secretly black'nd him, suspected a Plot which broke out in the close of a poetick Combat, a Sermon on that Occasion, of *Esther* 2.21,22,23. Of the Hanging of two Assassimators *Bightan* and *Terish*. Also a Sermon preach'd on the Death of the Queen's Majesty on *Ruth* 2.11. Wherein a parallel is made between Vertuous *Ruth*, and Vertuous Queen *Mary*, both every where known to be so, price 6 d.

at the Bible in Gracechurch-street. 7

The Golden Treasure, or the compleat Minor, being Royal Institutions: Being proposals for Articles to Establish and Confirm Laws, Liberties and Customs of Silver and Gold Mines, to all the King's Subjects in such parts of *Africa* and *America*, which are now (or shall be) annexed to, and dependant on the Crown of *England*: With Rules, Laws, and Methods of Mining and getting of precious Stones, the working and making of Salt-peter; and also, the Digging and getting of Lead, Tin, Copper, and Quick-silver Oars, in any or either of those Countries; whereby Navigation and Trade, with the Subjects Interest and Riches, together with the Crowns Revenues, would be greatly encreased in a little time. Most humbly Offered to the Consideration of the King's Most Excellent Majesty, and this present Parliament. By *Thomas Houghton of Lime-street.*

Separation from the Church of *England* Justified, or divers Reasons of the Author's Separation justified, price 3 d.

The Ten Commandments in Verse on a large Copper-plate; price 4 d.

Good Company, or sudden Thoughts, partly suggested, and partly collected, by *George Liddal*, price 2 d.

The Accomplishment of Scripture Prophecie, by *Peter Jumea*.

Youths Comedy, or the Souls Triumph, price 1 s.

Variety without Vanity, or a compleat Set of Round-Hand *Coppies* according to the best Masters, fit for Nurseries of Youth in *City* or *Country*, Engraven on copper-plates, and printed for the benefit of such as would readily attain a good Hand in Writing, price 6 d.

A Copy-Book with *Coppies* on the top of the Book, containing about 30 Copies. Several other Copy-Books printed and plain, price 1 s.

The Great Day of Judgment, or a Description of the Separation that will be made on that Day by the Great God of Heaven and Earth, represented by Figures from a large copper-plate, price 4 d. Likewise you may be supplied with several other large Figures on copper-plates, and divers French Habits.

8 Books sold by John Marshall, &c.

The Travellers Song, or pleasant Meditations on the way, by *George Liddal*, price 4 d.

A New-Years Gift for the *Antinomians*, price 6 d.

A Dialogue between *Robert* and *Ferguson*, in relation to Socks and Buskins, price 5 d.

A Friendly Epistle to Mr. *George Keith*, and the Reformed *Quakers* at *Turners-Hall*, with some Animadversions on a Discourse about a right Administrator of Baptism, &c. and of Episcopacy, price 5 d.

A Choice Drop of Honey from the Rock Christ. The Fourth Edition Corrected and Amended, price Bound 4 d.

Childrens Bread or the first principles of Knowledge, by way of Question and Answer. By *A. Palmer*, price 1 d.

At the Bible in Gracechurch-street,

You may be supplied with *Paper-Hangings* of the New-est *India* and *Japan* Figures, either by Yard or Sheet, very delightful for Rooms, or Closets, and all other sorts of *Paper*, both Brown, Whited-brown, and Writing : And *Paper-Books*, as Shop-Books, Pocket-Books, and Mathematical-paper-Books ; Affidavits for Burying in Wool-len, Slates in Frames, or without, and Slate-Books, Letter-Cases, Copy-Books, best Ink for Records, Royal shining Japan-Ink, *Holman's* Ink-powder, *India-Ink* ; Quills, Pens, Wax, Pencils, Files Waters and Boxes, &c.

Likewise Bibles, Common-prayers, Testaments, Psalters, Catechisms, Spelling-Books, Accidences, Grammars, *Rich's* Short-Hand, with his Testament and Singing-psalms, and other Short-Hand Books, and most sort of Books, either School-Books, or others ; and most sorts of Almanacks, or Old Books New Bound, of any sort, &c.

You may have Bills, Bonds, Bills of Lading, or Funeral Tickets printed at Reasonable Rates.

Also Dr. *Daffy's* Cordial Elixir, *Blagrove's* Spirits of Scurvy-grass Golden and plain ; The Queen of *Hungary's* Water ; *Pawlet's* Chymical Water for the Teeth, and Gums, a Cordial, or a present Ease for the Cholick, &c.

